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NOTICES OF NEW BOOKS.

The Meaning of Evolution. By SAMUEL CHRISTIAN SCHMUCKER. New York, The Macmillan Co., 1913.—pp. 291. $1.50.

The First Principles of Evolution. By S. HERBERT. London, Adam and Charles Black, and New York, The Macmillan Co., 1913.—pp. 346. $2.

These are both interesting books, written by competent scientists, and well suited to introduce the ordinary reader to the scientific conception of evolution. Professor Schmucker gives an exceedingly simple and clear-cut exposition that would be intelligible and interesting to any secondary or normal school student or graduate who cares to know what biologists mean by evolution. He illustrates biological laws with the horse, the English sparrow, and other familiar types. The evolutionary controversies since Darwin are treated in a single chapter, just enough to show that advance has been made, and that differences of opinion exist; while the moral and religious questions that must inevitably trouble such a reader are sympathetically treated in the two concluding chapters.

Dr. Herbert's volume, while also popular in its appeal, is much profounder and more comprehensive. It will be hard for those who have not visited English university extension lecture courses, such as those given by the Workers' Educational Association, to believe that this scholarly work is "the outcome of a series of lectures given to a class of working-men and others." The Preface states that the author's purpose is "to present the problem of Evolution comprehensively in all its aspects . . . in a simple yet scientific manner." Under the head of "Inorganic Evolution" the rival nebular theories of La Place and Chamberlin, the epochs in geological evolution, radio-activity and the evolution of atoms, and the hypotheses as to the origin of life in relationship to matter are all tersely but clearly stated. More than half the volume is devoted to "Organic Evolution," and in this the writer follows Romanes in first discussing what are considered to be the established "facts of evolution" as regards morphology, embryology, classification, palæontology, and geographical distribution. Subsequently come the "theories of evolution," in which most space is devoted to Darwin and neo-Darwinians, but the positions of Lamarck and neo-Lamarckians, Mendel, De Vries, and others are also impartially stated. The third section of the book, "Superorganic Evolution," discusses mental evolution with reference to the behavior of lower organisms and the rise of instinct and intelligence, the evolution of morals and its relationship to ethics, the evolution of the family, the state, and religion. The book concludes with two chapters on the philosophy of evolution in which the metaphysical positions of Spencer and Bergson are unfortunately too briefly set forth to be of much aid to those not already acquainted with them. Bibliographies of works best suited to the general reader who wishes to go further into the various topics are supplied.

In the fields in which the present reviewer feels at all competent to express an opinion, Dr. Herbert is familiar with the standard and recent authorities, and has reported the essential points lucidly and effectively. The general reader is introduced to the important controversial issues, and made to see why they are important, without being burdened with differences of merely technical interest. It is regrettable that the chapters on Spencer and Bergson were not expanded, and also that some reference was not made to the attempt of pragmatism to introduce the evolutionary standpoint into logic. The bibliographies seem in nearly all cases to be up to date, and well chosen. However, important recent and popular writers on the psychological evolution of religion, such as Leuba, Irving King, Ames, Marett, Farnell, Durkheim, and Lévy-Bruhl, are overlooked. Reference should also have been made to other American animal psychologists besides Thorndike and Jennings, the only two mentioned.

Each book is capital in its way. Of the two, Professor Schmucker's work is probably sufficiently advanced to meet the wants of American secondary and normal school students and graduates and others of the same cultural level; while Dr. Herbert's more advanced treatment is the more suitable as a reference book for undergraduates in introductory courses in philosophy who need to know a little of science in its larger evolutionary aspects, as well as for college graduates and other reasonably cultivated readers.

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The Distinction between Mind and Its Objects. The Adamson Lectures for 1913. With an Appendix. By BERNARD BOSANQUET. Manchester, The University Press; New York, Longmans, Green & Co., 1913.—pp. 73.

In this lecture Dr. Bosanquet discusses some of the fundamental positions of modern Realism, following in the main the form of that doctrine set forth by Professor Alexander. The Appendix is devoted to a brief consideration of one or two points in the volume by the six American authors entitled *The New Realism.*

The lecture emphasizes the fact that the modern type of Realism, in contrast with the older eclectic Materialism, groups primary and secondary qualities together as equally real, and thus gives us so far a solid or concrete reality. Even universals are transferred from the side of the mind to that of the object. The objective order thus appears as full-rounded and complete, capable of being thought as in itself self-existent. Realism cannot, however, be said to be entirely successful in transferring all the objective elements of experience to the physical side. It still feels obliged to separate what Dr. Bosanquet calls the tertiary qualities of reality—*e. g.*, its æsthetic aspects—from the primary and secondary, and to assign them to mind. This seems to indicate a defect of the method: "It proves that in the end there is no realism